

9. Children, not Sages, speak of the Sankhya and Yoga

as different; he who is duly established in one obtaineth the fruits of both.—(v. 4.)

10. That place which is gained by the Sankhyas is reached by the Yogis also. He seeth, who seeth that the Sankhya and the Yoga are one.—(v. 5.)

11. When thy Buddhi shall pass beyond this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard.—(ii. 52.)

12. When thy Buddhi, bewildered by the Shruti, shall stand immovable, fixed in contemplation, then shalt thou attain to Yoga.—(ii. 53.)

13. This teaching set forth to thee is in accordance with the Sankhya; hear it now according to Yoga, imbued with which teaching, O P&rtha, thou shalt cast away the bonds of action.—(ii. 39.)

14. In this there is no loss of effort, nor is there transgression. Even a little of this Dharma frees one from great fear.—(ii. 40.)

15. Some by meditation behold the **Self** in the self by the **Self**; others by the Sankhya Yoga, and others by the Yoga of action.—(xiii. 24.)

16. Others also, ignorant of this, having heard it from others, worship; and these also cross beyond death, adhering to what they had heard.—(xiii. 25.)

17. Far lower than Buddhi—Yoga is action, O Dhananjaya. Take thou refuge in Buddhi; pitiable are they who work for fruit.—(ii. 49.)

18. United to Buddhi one abandoneth here both good and evil deeds, therefore cleave thou to Yoga; Yoga is skill in action.—(ii. 50.)

19. The Sages, united to Buddhi,

renounce the fruit
which action yieldeth, and liberated
from the bonds of
birth, they go to the Blissful Seat.—(ii.
51.)